

H A L L E L U J A :

Or, the Use of

VOCAL and INSTRUMENTAL MUSICK,

In the Publick Worship and Service of G O D,

ASSERTED and VINDICATED,

AND THE

EXCELLENCY and USEFULNESS thereof, set
forth and proved,

I N A

S E R M O N,

PREACHED upon *Psalm lxxxix.* 2, 3, 4.

At the opening of an Organ, in SHAW-CHAPPEL, in the Parish
of *Oldham*, and County Palatine of *Lancaster*,

On Friday AUGUST 8, 1755.

By JOSHUA STOPFORD, A. B. and *Presbyter of the
Church of England.*

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T O T H E
R E A D E R S.

TH E desire which several reverend and other worthy gentlemen, of solid learning and judgment (who heard the following Sermon delivered from the pulpit,) expressed, that it might appear in publick, was a prevailing motive, and inducement to publish it accordingly ; and whose approbation of it, (I cannot but think) a sufficient justification of my doing so, and which I hope, may contribute something, towards removing those causeless and unreasonable prejudices which some have ignorantly, or wilfully, entertained against ; (and by which, they have been moved, rashly and inconsiderately, to oppose the use of instrumental musick, in God's holy and publick worship and service,) and begetting in them, a just and due esteem, and veneration for it.

To which end, as I have carefully and diligently avoided, all useless, and subtle

controversies and disputes, (which edify not, but rather confound than undeceive and settle mens judgments,) so I have not garnished my discourse, with quotations from *heathen* orators, historians and poets, (unknown and unintelligible to the ignorant and unlearned;) but, (as much as I could) have adapted it to meaner as well as greater capacities; and formed it, not for meer speculation and view, ostentation and self-sufficiency, but for serious instruction and edification; and by arguments and instances from Holy Scripture, (which every true Christian must give a ready and firm assent unto) have endeavoured convincingly to prove and shew, that instrumental musick, in publick praise and thanksgiving to Almighty God, is not only highly well-pleasing and acceptable to him, but also hath the manifest impress and signature, of his own divine sanction and authority, and therefore ought to be accounted a noble, useful, and edifying part of our divine worship and service, and which discourse, if read and considered without prejudice and partiality, will, I trust, through God's blessing,

sing, have good effect, in rooting out of mens hearts and minds, that causeless and unreasonable antipathy and aversion, they may in any wise have conceived, against the use of instrumental musick, in the worship and service of Almighty God, and by which the true end and design of publishing the following sermon, will be fully answered

to your humble servant,

Joshua Stopford.

S E R-

... have good effect, in rooting out of
our hearts and minds, that carnal and
unreasonable anxiety and aversion, they
may in any wise be concerned, against
the use of instrumental music, in the
worship and service of Almighty God,
and by which the true end and design
of publishing the following sermon, will
be fully answered

to your humble servants,

Joseph Shepherd.

SE R

S E R M O N.

P S A L. lxxx. 2, 3, 4.

*Take the Psalm, bring hither the Timbrel,
the pleasant Harp and the Psaltery;
blow up the Trumpet in the new Moon,
even in the Time appointed, and upon
our solemn Feast Day; for this was
made a Statute in Israel, and a Law
of the God of Jacob.*

THOUGH singing divine and melodious hymns, anthems, and spiritual songs, after a devout and skilful manner, is one substantial part of that divine and holy worship which, (as the redeemed of the Lord) we christians do more especially owe unto Almighty God, and more nearly related, to that truly divine, holy and melodious worship, of the glorious hosts of heaven; where cherebim and seraphin continually do cry, *Holy, holy, holy, Lord God of Sabaoth; Heaven and Earth, are full of the Majesty of thy Glory*, than any other part of our united worship and service; yet the nature of
this

this great and acceptable duty, and the strong obligations to the constant and due performance of it, have been so seldom, and so slightly considered, that many have been apt to entertain very mean and unworthy notions and conceptions of it, and to esteem and look upon it, as no useful, edifying, or necessary part of divine worship, and that the use of instrumental musick therein, (especially under the Christian or Gospel Dispensation) hath no divine sanction or authority, but is merely humane, and consequently, is an unnecessary (if not a sinful) addition to the christian worship, which above all others, ought to be truly pure and spiritual, since they who worship God, must now worship him in spirit and truth.

But that skilful singing with tongue and voice, and the use of Instruments of musick, in the public worship and service of Almighty God, is of divine sanction and authority, is evidently testified in the text, and several other places of holy scripture ; for when we are here called upon, to sing aloud unto God our strength, and take the psalm ; this evidently shews, that vocal musick, or skilful singing with tongue and voice, is one substantial part of God's divine and holy worship and service : And when we are called upon, to bring the timbrel, the pleasant harp, and the psaltery, and blow up the trumpet in the new moon, and upon the solemn feast day. This justifies the use of all kinds of instruments of musick, in singing psalms and songs of praise and thanksgiving, unto the most high God ; and when it is said, *for this was made a Statute in Israel, and a Law of the God of Jacob* ; this proves,

proves, both vocal and instrumental musick, in God's divine and holy worship and service, to be of divine institution and authority.

In order therefore to inform the ignorant, and fix in mens hearts and minds, a just and due esteem and veneration, for this noble and excellent part of God's divine and holy worship and service, and remove all unreasonable evil, and self-willy prejudices against it, I shall

First, offer some arguments, to prove and shew, that vocal musick, or skilful singing, with tongue and voice, is, and always ought to be, one substantial part, of God's divine and holy worship and service.

Secondly, Shew, that as the use of instruments of musick therein, is of great antiquity, so it hath not only been highly approved of, but also positively enjoined, and commanded by God himself,

Thirdly, That vocal and instrumental musick, in devout and skilful singing, psalms and songs, of praise and thanksgiving, is the most excellent, useful, and edifying part of God's divine and holy worship and service; and when skilfully performed, and duly and seriously attended to, full of true spiritual profit and advantage: And,

Fourthly, Answer some of the most material objections, which are, or can be made against it.

And I should have wholly passed by the first of these, if I had not conceived, speaking something thereto, necessary as a proper introduction, to what I have to offer, concerning the antiquity,

usefulness, and divine institution, of instrumental musick, in the publick worship and service of Almighty God. And,

First, That vocal musick, or skilful singing, with tongue and voice, is, and always ought to be, one substantial part of God's divine and holy worship and service, may be strongly inferred, from his divine and positive institution, of the holy sabbath; or blessing and sanctifying the seventh day, immediately after he had in six days, (or the first beginning of the seventh day,) *Gen. ii. 2.* finished the stupendious and mighty work of the creation of the World out of nothing; which blessing and sanctifying of the seventh day, could not be, with any intention or view, to add the least mite, to God's infinite eternal, and essential beatitude and glory, which nothing can add to, or diminish from; but must chiefly, (if not only) have respect unto, his intelligent creatures, angels and men, to the end they might thereby, have frequent and repeated notices and memorials, of those great and abundant benefits and blessings, which in their wonderful creation, and exalted nature, they had received from God alone, and from no other; and in a more solemn, and an especial manner, offer up unto God, that truly holy and acceptable sacrifice of praise and thanksgiving, which was continually due unto him from them. And therefore, when we are told in *Job, xxxviii. 7.* *That at the finishing of the great and mighty work of the creation, the morning stars sang together, and the sons of God shouted for joy.* This is a plain intimation, or rather a positive assertion, that *that* very seventh day, on which

which God ended the great and mighty work of the creation, and on which he rested, and which he blessed, was by the angels, or sons of God, kept truly sacred and holy, with the most divine and heavenly, sweet and ravishing songs, and hallelujahs of praise and thanksgiving.

And tho' after the fall of man, God's divine and holy worship and service, did not wholly consist, in adoration, praise and thanksgiving, as in a state of innocence and freedom from sin, (the abstaining from the forbidden fruit, being rather a precept of obedience than worship) but prayer and supplication against temptation and sin, and deprecation of judgment and vengeance due to sin, became immediately and highly necessary ; yet since immediately after the fall of man, God gave unto him that gracious promise, *That the seed* (as in the *Hebrew*, or according to the *Targum* or *Chaldee* bible, the ancient translation of *Jerusalem*,) the son of the woman *should bruise the serpent's head* ; † and tho' the death of the body could not be prevented or avoided, yet since in this promise, (if it was not man's own fault and failure,) a sure and certain remedy was provided, against the eternal death of

† The *Hebrew* word ZERAAH, translated *seed*, is a noun collective, and in the singular number frequently signifies *multitude*, or *many*, as Gen. xlix. 6. Job. v. 25. and sometimes one individual person only, as Gen. iv. 25. Lev. xxii. 13. And in the former part of this promise, it is taken collectively and indefinitely, for all the seed of the Woman without exception ; but in the latter, for one individual person of that seed. Linacer. Gram. Lib. 1. the *Chaldee* bible renders it, *I will put enmity between thee and the woman, and between thy son and her son* ; and by way of comment adds, *in the latter days thou shalt be crushed to pieces by Christ their king.*

the soul, and everlasting life, felicity, and glory secured; adoration, praise, and thanksgiving, (even in a state of sin and guilt) and consequently vocal musick, or skilful singing with tongue and voice, must be one necessary and substantial part of God's divine and holy worship and service.

And this, so much the more, as redemption and deliverance from damnation and eternal death, salvation and eternal life, are far greater blessings to * mankind, than either their creation or preservation, † of which adoration, praise and thanksgiving, as vocal musick, or skilful singing with tongue and voice, is most aptly and strongly expressive; and considering the more than ordinary excellencies and perfections, of wisdom and knowledge, mind and spirit, tongue and voice, with which *Adam* was still certainly endowed, must therefore be performed by him, in a truly musical, skilful, and harmonious manner; especially if to this be added, § that mankind, was then, more than at any other time, under a pure and perfect theocracy, or the immediate direction of God himself; who frequently communicated his mind and will unto them, by words and speeches. From whence it is highly probable, that when God gave to *Adam* the gracious promise, that the seed

* Man by sin, incurred immediate death and damnation: And therefore his preservation, or continuance of life afterwards, was the effect of his redemption and salvation by Jesus Christ, the promised seed, or son of the woman.

† Adoration, praise, and thanksgiving, is in holy scripture frequently represented and set forth by vocal musick, or singing with tongue and voice.

§ For this, see *Gen.* iii. from Verse 8, unto the end; and *Gen.* iv. from Verse 8, to Verse 16.

of the woman should bruise the serpent's head, he at the same time, gave him a short, but particular explication of it : *Since a general, or typical promise, that the seed of the woman should bruise the serpent's head, could be but of little comfort or consolation to him, in that known state of sin, death and damnation, he was then in ; or any assurance that God would accept any worship or service from him ; unless God had at the same time more fully declared and made known unto him, what kind of person this seed of the woman was to be, how, and and by what means he was to deliver mankind, from damnation and eternal death ; and given him instructions concerning his own divine worship and service, and how, and in what manner, the seventh or sabbath day was to be sanctified and kept holy ; and what sacrifices and offerings, in consequence of this promise, God required of him.*

For as sacrifices were not a moral, but a positive part of divine worship, (and yet no positive part of divine worship can be acceptable unto God, but what he himself hath instituted and appointed ; and *Abel's* sacrifice, was still accepted) this is a strong presumption, (if not an evident proof) that sacrifices (even from the fall of man) were * of divine appointment and institution,

* Besides the difference of clean and unclean beasts before *Noah's* time, as sacrifices were as truly prefiguratively, and typically useful, before, as under the law ; and were not offered up unto God, as in themselves sufficient to take away sin, but as thankful and prefigurative, or typical representations of the one full and perfect sacrifice for sin in the death of Christ ; no doubt, *Adam* by God's own appointment, offered such sacrifices, and by faith in the promised Saviour called his wife's name *Hewah*, or *Life* ; and his son *Seth* settled or, persuaded in Christ.

as well as sanctifying and keeping holy, the seventh or sabbath day : Which sacrifices, tho' they were offered up unto God, with supplication and prayer, that they might be accepted of him in the promised Redeemer ; yet in confidence in this promise, that they would be so accepted, if offered up in faith therein, and with sincerity and true devotion, they were also certainly offered up unto God, with adoration, praise, and thanksgiving ; and consequently, with vocal musick, or skilful and harmonious singing with tongue and voice.

God also at the same time, especially manifesting himself, by some visible appearance, of his divine majesty and glory, as he afterwards frequently did, both before and under the law ; and which manifestation of the divine majesty and glory, I am apt to think, was one thing intended by that presence of the Lord, from which † *Adam* hid himself, and from which *Cain* went out.

Now if from what hath been said, we have very strong and weighty reasons to conclude, that vocal musick, or skilful and harmonious singing with tongue and voice, (even from the fall of man) by God's own divine appointment and institution, was one substantial part of his divine and holy worship and service, we need not doubt,

† It is not an improbable conjecture, that the presence of the Lord here spoke of, was the same, or something like unto that, *Exod. xxxiii. 14.* which *Chap. xl. 34—38*, is called a cloud, and the glory of the Lord, the cloud of the Lord, which was upon the tabernacle by day, and fire by night, in the sight of all *Israel*, throughout their journeys.

but it was so received and practised by all the patriarchs and holy men, from *Adam* unto *Moses*, when the divine institution of it was again renewed and confirmed, and by tradition from *Adam*, in every age and nation, (even where the knowledge of God, * and the true religion was lost and gone) and in the true church of God, from *Adam*, unto this present time.

But leaving these curious observations, every individual creature in the great and mighty creation, administers a strong and powerful argument, for the devout and religious performance, of this holy duty, and abundantly proves, that it is, and always ought to be, one substantial part of God's holy and publick worship and service.

The heavens declare God's glory, and the firmament sheweth his handy-work; the floods clap their hands together, and the trees of wood rejoice; the little hills are joyful together before the Lord, and the Vallies standing thick with corn, do laugh and sing. The fowls of the air, insensible from what providential and bountiful hand, they receive their daily sustenance, do still warble forth their melodious notes; and by singing among the branches, teach us, who know from whom we receive every good and perfect gift, with psalms of praise and thanksgiving, to

* As sacrifices were certainly offered from the beginning, their becoming universal in all ages and nations, cannot so truly be attributed to any thing as tradition; or rather, constant and continual practice and example from the beginning: Also when the *Heathens* offered a whole burnt-offering, they sang hymns, consisting of three parts, Strophe, Antiphona, and Epode.—*Galtruchius Poetical Hist.* pag. 297.

magnify God, the bountiful author and giver of them ; and with spiritual songs, hymns, anthems, and hallelujahs, daily to chant forth the praises of him, whose mercy is over all his works ; the praises of that great and mighty God, who is cloathed with majesty and honour, who layeth the beams of his chambers in the waters, maketh the clouds his chariots, and walketh upon the wings of the wind ; whose dwelling is in that KALLISTON KAI APROSITON FOS, that good, glorious, and inaccessible light, which no man can approach unto, or behold, and from whom we men receive the greatest, and most inestimable blessings, in redemption from sin and eternal misery, salvation and eternal life, thro' the wonderful and inexplicable mystery, of God manifest in the flesh ; that great and adorable mystery of godliness, which angels themselves desire to look into, and understand, and which they gaze upon, with wonder and admiration ; that great wisdom of God in a mystery, in which everydivine attribute, and infinite perfection, of the one true God, displays itself in the most resplendant and amazing lustre and glory ; and in which, upright justice, in the punishment of sin, inflicted upon the Lord Christ Jesus, by his death upon the cross, became the most stupendous and amazing act, of infinite goodness and mercy, in the full and perfect pardon and forgiveness of sin, salvation and eternal life ; and in which, mercy and truth have happily met together, and righteousness and peace, have tenderly embraced, and kissed each other : And there is now no condemnation for them which are in *Christ Jesus*, who walk

walk not after the flesh, but after the spirit ; all which, when duly considered, cannot but be abundantly sufficient to prove and shew, that vocal musick, or skilful singing with tongue and voice, is, and always ought to be, one substantial part of God's divine and holy worship and service : And which brings me

Secondly, To shew, that as the use of instruments of musick therein is of great antiquity, so it hath not only been highly approved of, but also positively enjoined and commanded by God himself.

That the song which *Moses* and the children of *Israel* sang unto God for their deliverance from the *Egyptians* at the Red-Sea, was a part of God's divine and holy worship and service, and that instruments of musick were used therein, is not to be denied or disputed. Now *Moses* being in an high degree a man of God and *Myriam* his sister a prophetess, it cannot be supposed, or imagined that they herein acted by their own particular will and humour, but either by the express and positive command of God himself, or by his divine impulse and inspiration.

If by a divine command, then the use of instruments of musick, in God's divine and holy worship and service, must, (at that time especially) be of divine sanction and authority.

However, that with respect to vocal musick or singing with tongue and voice, they acted herein, by divine impulse and inspiration, (which is almost, if not altogether equal to God's express and positive command, (is evident, from their song of praise and thanksgiving itself; the sublime and lofty, the energetick, and moving figures and expressions of it, being manifestly above all hu-

man art and compofure ; and which, could never have proceeded, out of the heart or mouth of man, if the holy fpirit of God, had not been the firft compofer and enditer of it.

And if *Moses* and *Myriam*, in compofing and finging this divine and heavenly fong of praife and thankfgiving, were acted by divine impulfè and infpiration ; it will be hard to prove, that in the ufe of instruments of mufick therein, they were not acted by divine impulfè and infpiration alfo ; unlefs it be confefled, they did fo, becaufe instruments of mufick, had long before been made ufe of, in God's divine and holy worship and fervice, and highly approved of, if not exprefly commanded by God himfelf : Since nothing can be more absurd and ridiculous, than to conceive or imagine, they would herein act any thing, for which they had not a pofitive command, or a divine impulfè from God himfelf ; or which, they were not well convinced, would be highly well-pleafing and acceptable to him.

But after all, that the ufe of Instruments of mufick, in divine worship, was far more ancient, than the deliverance of the children of *Israel* from the *Egyptians* at the *Red-Sea* ; (even from the time of *Jubal*, the fon of *Lameck*, the feventh from *Adam*,) is highly probable.

The only difficulty is, whether *Jubal* invented the harp and organ, for a fàcred or a profane ufe ; if for a fàcred and holy ufe, then instrumental-mufick, in God's divine and holy worship and fervice, muft be as old as the invention of the harp and organ themfelves.

Nor will it be of any weight to alledge, that *Jubal* was of the curfed feed of *Cain*, unlefs it could



could be proved, (as it cannot) that the sin of *Cain*, in slaying his brother *Abel*, involved his whole posterity, in the same guilt and punishment with himself ; for tho' *Cain* himself, was driven out from the presence of the Lord, and was not permitted to approach the usual place, of divine worship and sacrifice, where God, by some visible appearance, and representation of his divine majesty and glory, was more especially and eminently present, (and which presence of the Lord, was so dreadful and terrifying, to that bloody and inhuman *fratricide*, that he durst not come near, or approach unto it, had he been permitted, and allowed so to do,) yet that it was also so with his children, will be hard and difficult to prove and shew

This could not be, through *Cain* and his children dwelling at two great a distance : The *Land of Nod*, (a name signifying *misery* and *disturbance*, and not remoteness or distance of place,) being east of *Eden*, and the garden where *Adam* was placed, being eastward in *Eden* ; so that the children of *Cain*, might easily have, and certainly had, both civil society, and religious communion, with *Adam*, and his other children ; and consequently, must worship God, in the same place, and in the same manner which *Adam*, and his other children did. † And then since no substan-

† As that Angels and Spirits should take unto them wives of the daughters of men, and thereby have children born unto them, is contrary both to sound divinity and philosophy, it is highly probable, by the sons of God, mentioned *Gen. vi. 2.* *Sheth* and his posterity are meant and intended ; and are so called by way of eminence and distinction, from *Cain* and his offspring : And then, in that the sons of *Sheth* took them wives of the daughters of *Cain*, this proves, that the children of *Sheth* and *Cain*, had civil society, if not religious communion one with another.

tial account can be offered, to prove and shew that the worship of God, was not uncorrupt and pure, when the harp and organ were first invented, (it being certain, that the † great degeneracy and corruption of life and manners which brought the Deluge upon the old world, happened not, until a long time after,) this is a strong presumption, or rather a conclusive argument, that the harp and organ were invented first and chiefly, for God's divine and holy worship and service, and the use of them therein, allowed and approved of, by God himself, as vocal musick, or skilful singing with tongue and voice, certainly was.

And if the harp and organ, were invented for a sacred and holy use, it is highly probable, the inventor of them, was either acted by a divine spirit, (as *Bezaleel* and *Aholiab*, in making and forming the Tabernacle,) or invented them, in imitation, of such like harmonious, and melodious sounds and tunes, usually heard, and formed by the ministry of angels, at God's divine and holy worship and service; as by the like ministry of angels at the giving of the law, the voice of the trumpet, was heard exceeding loud from the

† There are here two things to be observed and noted, 1. That the overflowing Iniquity which brought the deluge upon the old world, did not begin, before men were multiplied upon the earth, and only came to its full height 120 Years before *Noah* entered into the Ark, near 1500 Years after the creation; from whence, it is highly probable, the harp and organ were invented, some hundreds of years before the sons of God took unto them wives of the daughters of men, to which that excessive and universal wickedness which afterward followed is imputed; and 2. That the old world was not charged with idolatry, or corruption and impurity of worship, (there being of this, little or no intimation given; nor any mention in holy scripture of teraphims, or images consecrated to a religious and superstitious use before those of *Laban*, *Gen.* xxxi. 10. upwards of 2000 years after the creation,) but wit h

Mount, when covered with smoke and fire, and inaccessible to any human or living creature.

And to which, may also be further added, that as the antiquity of a thing, can hardly be any way, more strongly proved and inferred, than from its original and beginning ; being altogether unknown, so as there is not the least intimation that the first time instruments of musick were used, in God's divine and holy worship and service, was at the deliverance of the children of *Israel* from the *Egyptians* at the *Red-Sea* ; and no account being given when they were first used in divine worship, and yet actually were used therein, by *Moses* the servant of the God, and *Myriam* the prophetess : This is a strong and conclusive argument, they were by divine allowance and approbation, (if not by divine command) so used by the church and people of God, from *Noah's* coming out of the ark, after the flood, until *Moses*, and by the like argument and consequence, before the flood, from the first invention of the harp and organ by *Jubal*, the son of *Lamech*.

But however, that to chant forth, and sing the praises of the Lord, after a devout and skilful manner, and praise him upon sweet, and melodious instruments of musick, hath been highly approved of by God, is abundantly testified unto, by his ancient people the *Jews* ; there being scarce any

immorality and practical wickedness, by which the earth was filled with violence ; and who therefore are called *Rephaim*, giants ; *Emim*, terrible ; *Hachim*, proud ; *Gibborim*, and *Nephilim*, mighty tyrants and oppressors ; *Zamzumim*, mischievous and evil-minded sons of *Hazapah*, or blood. Now the harp and organ being invented long before, this is a strong presumption the worship of God was then uncorrupt and pure, and consequently were invented not for a profane but sacred and holy use.

one people or nation under Heaven, whose divine worship, did more consist, in sweet and ravishing songs and hallelujahs of praise and thanksgiving, composed by the royal and sweet singer of *Israel*, and other holy and divinely inspired men and prophets of God, and set to musick, by the best and most skilful masters in that noble art; and what triumphant and affecting songs and psalms of praise and thanksgiving to the most high God, playing upon all kinds of instruments of musick, were sung by *Moses*, *Deborah*, *Barack*, and others.

The bringing up of the ark from *Kirjathjearim*, was certainly one of the highest acts of divine worship and religion; and yet we are told, that *David* and all the house of *Israel*, then played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and cornets, and on cymbals, and brought up the ark of the Lord with shouting, and the sound of the trumpet; and that on that day, *David* delivered this psalm, for to thank the Lord, unto *Asaph*, the chief musician, and his brethren; *O give thanks unto the Lord, and call upon his name, make known his deeds among the people*; and appointed *Zachariah* and his brethren, with psalteries and with harps; and *Beniah* and *Jahaziel* the priests, with trumpets, to minister before the Lord, and to record, and to thank, and to praise the Lord God of *Israel*.

And in God's divine and holy worship and service, to take the psalm, and bring the timbrel, the pleasant harp, and the psaltery, and blow up the trumpet upon the solemn feast day, the text tells us, was made a statute in *Israel*, and a law of the god of *Jacob*; not that it was first made a statute

statute in *Israel*, and then a law of the god of *Jacob*; but first a law of the god of *Jacob*, and then in obedience to that law, a statute in *Israel* accordingly, when *Hezekiah* set the *Levites* in the house of the Lord, with cymbals, and with psalteries, it is added, for so was the commandment of the Lord, by his prophets; and which instruments of musick, from their being used, in God's divine and holy worship and service, are therefore called the musical instruments of God.

And in the 68th psalm, composed by the royal and divinely inspired prophet, we have these pathetic and affecting expressions; *It is well seen O God, how thou goest, how thou my God and King, goest in the sanctuary; the singers go before, and the minstrels follow after; in the midst are the damsels playing with timbrels, †* which if considered with respect to that present time, evidently shews, that all kinds of instruments of musick, were by God's ancient people the *Jews*, used in the sanctuary, as well as afterwards in the temple worship, and that instrumental, as well as vocal musick in God's divine and holy worship and service, was highly well-pleasing and acceptable to him. But if considered, as having respect to the evangelick, or gospel dispensation, as well as the *legal* or *Mosaic*; and which may be justly concluded from the 18th verse, *Thou hast ascended up on high, thou hast led captivity captive, and received gifts for men; yea even for the rebellious, that the Lord God might dwell among them*; then they are also a lively and prophetick description, of the

† That the Damsels here mentioned, also sang to the instruments on which they played, may be collected from *Ezra* ii. 65. *Neb.* vii. 67.

worship of God in the christian church; and a strong intimation and assurance, that instrumental musick, would be as highly well-pleasing, and acceptable unto God, in the christian church and worship, as it was in the *Jewish*.

In like manner, if those glorious visions of the blessed Divine, in which he saw a lamb standing upon *Mount Sion*, and with him an hundred and forty and four thousand, having his father's name written on their foreheads, and heard a voice from heaven, as the voice of many waters, and the voice of great thunder, and the voice of harpers, harping with their harps; and those that had gotten the victory over the beast, having the harps of God, and the voice of much people in heaven, singing a new song, *halleluja, salvation, and glory, and and honour, unto the Lord or God*; and again, saying *hallelujah*, is signified and intended, the church triumphant in heaven above; this justifies, the imitation thereof, by the church militant here on earth, in the use of instruments of musick, in God's divine and holy worship and service; and thereby imitating and forming that sweet and affecting melody and harmony by art, which angels and glorified saints, by their divine and superior excellencies and qualifications are able to do by nature.

Or if thereby, is intended, a representation of the christian church and worship in future times, this also equally justifies the use of instruments of musick therein; since the divine and holy spirit of God, would never have represented it, by such emblems, types and figures, as in the substance and practice, would be unto God offensive and displeasing, but such, as would be unto him highly well-pleasing

pleasing and acceptable. Much more might be added upon this subject, but as time will not allow, I proceed,

Thirdly, To shew, that vocal and instrumental musick, in singing psalms and songs of praise and thanksgiving, is in itself, the most excellent, useful, and edifying part of God's divine and holy worship and service, and when duly performed and attended to, full of true spiritual profit and advantage. And this is

1. Abundantly manifest, from the noble, sublime, and heavenly subjects of it; the songs we sing, are the songs of the Lord of Hosts, the songs of the God of Heaven, and the ravishing songs of *Sion*; songs of mercy, judgment and truth; we sing, playing skilfully, and with a loud noise, the wonderful works of God, that made the world, and the divine attributes of that God, who is exalted above all Gods; who rideth upon the cherubims and doth fly, and comes flying upon the wings of mighty winds, we praise him in his name *JAH*, and rejoice before him upon sweet and melodious instruments of musick, and with songs of joy and thanksgiving, we celebrate and adore the bounty and love, of that good and gracious God, whose mercy is over all his works, who openeth his hand, and filleth all things living with plenteousness. In ravishing hallelujahs, we sing the infinite, and abundant love and mercy, of that great and mighty God, who sent his son into the world, to be a sacrifice for sin; the excellency and glory, of that most high and omnipotent God, who by his own right hand, and his holy arm, hath gotten himself the victory: We sing the victory and the glory, of the Lord *Christ Jesus*; the

sufferings and triumph, the kingdom and priesthood of the world's Redeemer; our songs are of faithfulness and truth, and the righteous dealings of our God

And which noble and excellent part, of our divine and holy worship, if duly performed, and attended to; will fill our hearts and minds, with heavenly desires, and holy affections; and make God's holy worship and service, our delight and joy; and we shall be glad, yea truly glad, when men say unto us, *We will go up into the house of the Lord, our feet shall stand in thy Gates, O Jerusalem!* *Jerusalem*, is built as a city, that is at unity with itself; for thither the tribes go up, even the tribes of the Lord, to testify unto *Israel*, and to give thanks unto the name of the Lord, and by which, our souls will be qualified and prepared, to sing the song of *Moses* the servant of God, the song of the Lamb, and new song, in that holy and heavenly *Jerusalem*, which is above. But the excellency, usefulness, and spiritual profit, of this part of God's divine and holy worship, will

2. Still further appear, from that glorious acceptance, and great honour, God hath been pleased to give it, and that miraculous force and energy, he hath been pleased to endue it with.

Could any thing be a more express and visible demonstration, of God's being highly well pleased with this kind of divine worship, than what he miraculously shewed, at the dedication of the temple? and when the ark, and the tabernacle, and the holy vessels were brought thither? for when the *Levites*, which were the singers, all of them of *Asaph*, *Heman*, and *Juduthan*, with their sons and their brethren, arrayed in white linen, with cimbals,

cimbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests, sounding with trumpets, it came to pass, even as the trumpeters and singers, were as one, to make one sound to be heard, and when they lift up their voice, with the trumpets and cymbals, and instruments of musick, and praised the Lord, saying, *for it is good, for his mercy endureth for ever*, that the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister, by reason of the cloud; for the glory of the Lord, had filled the house of God.

And to shew that this had a powerful efficacy and effect upon them, and filled their hearts with holy desires, and heavenly affections, it is further added, that when all the children of *Israel* saw, how the fire came down, and the glory of the Lord upon the house, they bowed themselves, with their faces to the ground, upon the pavement, and worshiped, and praised the Lord, saying, *for it is good, for his mercy endureth for ever*; and went away to their tents glad and merry in heart, for the goodness that the Lord had shewed unto *David*, and unto *Solomon*, and to *Israel* his people.

And indeed this is such a noble and excellent part of divine worship, as if duly performed and attended to, prepares the soul for instruction, cultivates the heart with divine grace, and replenisheth it with the powerful and saving influence of God's holy spirit; it deeply engraves God's law in our hearts, maketh us mindful of our duty to him, and causeth us, thankfully to remember his holy covenant, his mercy, and his love, *which*

endureth for ever ; it adds zeal and fervour to our devotions, and life and vigour in addressees to the throne of grace ; makes our supplications and prayers, earnest and vehement, and lifts them up to heaven as upon eagles wings ; for this being an exercise truly sacred and holy, and God and our salvation the subject of our song, the delightful harmony of well sung, holy hymns, anthems and hallelujahs, to skilful playing upon well-tuned, and melodious instruments of musick, exalts and lifts up the soul to God and heaven, with a truly holy and religious zeal and fervour.

In a word, it is the relish of every duty, and the harmony and glory of every ordinance ; it is good with this to begin the holy worship of God, *and to come before his presence with a song* ; and when we have been receiving the glad tidings of our salvation, and have heard it said unto *Sion*, *Thy God reigneth*, it is a sweet and comfortable conclusion, and most highly proper, wherewith to end the holy service of the Lord.

3. The excellency and dignity, the spiritual profit and advantage, of this part of our divine and holy worship, will still further appear, in that it will last to all eternity, and be our delightful exercise in the world to come ; when the foundations of the world were laid, *the morning stars sang together, and the sons of God shouted for joy* ; at the birth of the world's Redeemer, they sang *glory to God on high, and on earth, peace good will towards men* ; at his resurrection from the dead, *our God went up with a merry noise, the Lord with the sound of the trumpet ; the gates of heaven lift up their heads, and the everlasting doors were open, to receive the King of Glory, the Lord mighty in battle*. This is the continual employment of the holy angels, the first offspring of almighty power ; with these, spirits of just men made perfect, join in song ; they sing in concert with the shining seraphs.

In a blessed eternity, prophecies will fail, tongues will

will cease, prayer will be needless ; for every want will be perfectly supplied, and every desire fully satisfied ; there will then be no repentance, because no sin ; faith will then be turned into vision, and hope into enjoyment, but giving of thanks will remain ; our hallelujahs will not then be offensive but well-pleasing, neither will any thing then disturb or interrupt the divine harmony, and angelick melody of our holy songs : We shall not then hang our harps upon the willows, and sit in silence ; but string them to the highest pitch, and from everlasting to everlasting, sing unto them the songs of *Sion*, and the new song : And now I persuade myself, it is in the

4th, And last place, needless to insist long upon the unpleasant part of answering objections against this noble and excellent part of our divine and holy worship and service ; and therefore shall only briefly observe, that it's being performed only by persons skilful in the noble art of psalmody and musick, is no more an argument against the use of it in the *christian* church, than in the *jewish* ; in which, the greatest part of divine service, was performed by singing men and singing women, and skilful playing upon loud and melodious instruments of musick ; and this by God's own divine institution and appointment.

That instrumental musick in God's divine and holy worship and service, is only *mosaical* and *legal*, and therefore, hath no relation or respect unto, and ought to have no usage in the christian church and worship, is much sooner said than proved, since (as hath been shewn) it is highly probable, instruments of musick were used, in God's divine and holy worship and service, even from the first invention of the harp and organ, by *Jubal* the son of *Lamech* ; and since it will also be hard to prove it typical or ceremonial either in its institution or uses ; but that on the contrary, by being made a statute in *Israel*, and a law of the God of *Jacob*, purely to shew forth his glory and his praise, and to give thanks unto his name ; it must have an equal, and as obligatory a respect, unto the *christian* church and
worship,

worship, as unto the *jewish*, if not more, in as much as the obligation to praise and thanksgiving, for a *messiah* already come, and manifested, is greater, then when in expectation and promise ; and when only known and discovered by types, figures and shadows.

And of as little weight, is it (in this case) to alledge, that we must now worship God in the Spirit, not only, in that no worship in the *jewish* church, (how grand and pompous soever) any more than in the *christian*, was acceptable unto God, unless the heart and mind, the soul and spirit, was joined with it ; but also, in that God must now, as well as heretofore, be glorified with our bodies, as well as with our souls ; for they, as well as our souls, are the workmanship of God, and the purchase of *Christ*, and the temples of the *Holy Ghost*.

That it lengthens divine service, and makes it tedious, is not worth an answer, * it only shews, that those who make it, have no true relish for the rest of God's holy worship, or the preaching of his holy word, how faithful, sincere, and edifying soever.

That instrumental musick in God's divine and holy worship, should be unpleasant, or grating to any one's ear, is meer imagination, or meer pretence ; unless there be an insensible, flinty, and adamantine heart, incapable of any sacred impression, or holy affection, and a mind and spirit, altogether indevout, unthankful and unholy.

* The great hallelujah of the *Jews* consisted of 113, 114, 115, 116, 117, 118 psalms, which they constantly sang at the celebration of the passover, thought to be sung by our blessed Saviour and his Apostles immediately before he instituted his last supper ; and whose daily morning service was also long, *Weems's Christian Synagogue*, page 145.—And we are informed by good authors, that in the *Greek* church, divine service, without the sermon, generally continues for two hours, the people standing all the while, there being nothing in their churches to sit or kneel upon ; which is full as long a time as both our divine service and sermon, even where vocal and instrumental musick is most in use. Vide *Ross's* view of Religion.

That it is, and will be costly and expensive, is an objection as vain, and sinful; and plainly shews, that those who make it, are resolved, only to serve God with that which cost them nothing; so that upon the whole, no reasonable or just objection can be made against the use of instrumental musick, in God's divine and holy worship and service; nor any thing alledged against it, but what proceeds from ignorance and want of knowledge, or from being deluded and deceived by those, who out of some sinister and evil end and design, are studious and artful, in falsifying, and misrepresenting the truth of things, that *good* may be taken and looked upon for *evil*, and *sweet* for *bitter*, or from *prejudice* and *partiality*, *ambition*, *pride*, *self-interest*, and *covetousness*, *malice*, *envy* and *hatred*, against that which is good, or a bitter and virulent spirit of *strife*, and *contention*, *contradiction* and *gainsaying*; or something worse, a wretched and vicious *principle*, of *irreligion*, and *profaneness*.

For as much then, as to sing unto God, holy and heavenly *songs* and *hallelujahs* of praise and thanksgiving, and to praise him with the psaltery and harp, the stringed instrument and organ, is so noble and excellent, so useful and edifying a part of God's divine and holy worship and service; it will, (I have good hope) not only excuse my having detained you something longer than the usual time; (which the moving and affecting efficacy, that part of our divine and holy worship always hath upon my soul and spirit, hath led, and in a manner forced me to) but also beget in your hearts and minds a sincere and earnest, a devout and holy love and affection for it, and delight in it.

And my hearty desire, and earnest prayer unto God is, that this noble and excellent part of our divine and holy worship and service, may never more be unto men for sin, by their unjustly and causelessly, making it offensive to them; and that they would no more, wickedly and sinfully, unhallow and render vile, what God, hath so evidently and solemnly sanctified, and made holy unto himself; but for the future, let their
sincere

sincere, and united sacrifice of heart and spirit, thereby mount up unto God, in holy affections and spiritual rejoicings, and an humble and holy admiration of the glorious perfections, of their great and gracious Redeemer, in and thro' whom the mighty God, doth mercifully accept our thanksgiving and our praise; and faith unto man, who is but dust and ashes, *Let me hear thy voice for it is pleasant, and with the royal and divinely inspired psalmist sing, My heart is fixed, O God my heart is fixed; I will sing and give praise, I will sing unto the Lord as long as I live; I will praise my God, while I have my being, and so shall my words please him, my joy shall be in the Lord. Awake up my glory, awake psaltery and harp, I myself will awake right early. I will praise thee O God, among the people, I will sing unto thee among the nations; sing ye merrily unto God our strength, make a chearful noise unto the God of Jacob; take the psalm, bring hither the tabret, the merry harp and the lute, blow up the trumpet as in the new moon, even in the time appointed, and upon our solemn feast day, for this was made a statute in Israel and a law of the God of Jacob; sing ye therefore unto him a new song, play skilfully and with a loud noise, for the word of the Lord is right, and his works are done in truth.*

Glory therefore be unto the Father, and unto the Son, and unto the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end, Amen, Amen; and let all the people say Amen.

F I N I S.



